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AN USEFULL CASE OF CONSCIENCE DISCUSSED AND RESOLVED,

Concerning Associations and Confederacies with Idolaters, Infidels, *Hereticks or any other known* Enemies of Truth and Godlinesse.

By Master GEORGE GILLESPIE late Minister at *Edinburgh*.

Whereunto is subjoyned a Letter, written by him to the Commissioners of the Generall Assembly, in the time of his sickneſſe: Together with his Testimony unto this Truth, written two dayes before his Death.

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THE PREFACE.

THis following Queſtion and caſe of Conſcience, as it was handled and reſolved by Mr. *Gilleſpie* in ſome Sermons delivered by him, about the time of contriving the late War againſt the Kingdome of *England*, being much deſired by many who heard of it, that it might be for publike uſe, and at laſt yeelded to by the Author before his death. His friends thought it neceſſary to publiſh the ſame together with theſe Teſtimonies wherewith he ſealed this Truth he contained in the time of his ſickneſſe immediatly before his death.

An usefull case of Conscience discussed and resolved, concerning associations *and confederacies with Idolaters, Infidels, Hereticks, or any other* known Enemies of Truth, and Godlinesse.

WHile I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as wel among Divines, as among Polititians and Lawyers, whether a confederacy and association with wicked men or such as are of another Religion, be lawfull, yea, or no. For answer whereunto shortly, let us distinguish. 1. Civil Covenants. 2. Eccleſiastical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civil, partly Religious. The last two being made with wicked men and such as differ in Religion from us, I hold to be unlawfull, and so do the best Writers. When the Israelites are forbidden a Covenant with the Canaanites, speciall mention is made of their gods, altars, images, *Exod.* 23, 32. and 34, 13. 14. *Jud.* 2, 2. that no such superstitious, unlawful worship might be tolerated. As for civill Covenants, if they be for commerce or peace, which were called σπονδαὶ they are allowed according to the Scriptures. *Gen.* 14, 13. *Gen.* 31, 44.

Zeperus. de pol. Mos. lib. 6. cap. 4. Pelargus in *Deut.* 7. 1, 2, 3. Pareus in *Gen.* 14. Rivetus in *Exod.* 23. 32. Tarnovius tract. de foederibus.

1 *Kings* 5. 12. *Ier.* 29. 7. *Rom.* 12. 18. Such Covenants the *Venetians* have with the *Turke*; becauſe of vicinity: Such Covenants alſo Chriſtian Emperours of old, had ſometimes with the *Pagans*. It was the breach of a civil Covenant of Peace with the *Turke*, that God puniſhed ſo examplarly in *Uladyſlaus* King of *Hungary*: But if the civil Covenant be ſuch a Covenant as the *Grecians* called *συμμαχία*, to joyn in military expeditions together, of this is the greateſt debate and controverſie among Writers; for my part, I hold it unlawfull with diverſe good Writers; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *verſ.* 12. and conjugall Covenants, *verſ.* 16. Which is alſo *Iunius* his opinion in his Analyſis upon that place. The reaſon for the unlawfulneſſe of ſuch confederacies are brought. 1. From the Law, *Exod.* 23. 32. and 34. 12, 15. *Deut.* 7. 2. Yea God maketh this a principall ſtipulation and condition upon their part, while he is making a Covenant with them. *Exod.* 34. 10, 12. *Iud.* 2. 1, 2. and leſt it ſhould be thought that this is meant only of theſe ſeven Nations enumerate, *Deut.* 7. the ſame Law is interpret of four other Nations, 1 *Kings* 11. 1, 2. ſo that 't is to be underſtood generally againſt confederacies with Idolaters and thoſe of a falſe Religion: And the reaſon of the Law is Morall and perpetuall, *viz.* the danger of enſnaring the people of God; therefore they were forbidden to Covenant either with their gods, or with themſelves; for a conjunction of Counſels, and familiar converſation (which are conſequents of a Covenant) draweth in end to a fellowſhip in Religion. 2. From diſallowed and condemned examples, as *Aſa* his Covenant with *Benhadad*, 2 *Chron.* 16. to *verſ.* 10. And *Ahaz*, his Covenant with the King of *Aſſyria*, 2 *Kings* 16. 7. 10. 2 *Chron.* 28. 16. to 23. And if it ſhould be objected, theſe are but examples of Covenants with Idolatrous heathens, there is not the like reaſon to condemne confederacies and aſſociations with wicked men of the ſame Religion; I anſwer. 1. It holds *à fortiori* againſt confederacies with ſuch of the ſeed of *Iacob*, as had made deſection from true Religion, for *Grotius de jure belli & pacis* lib. 2. *Cap.* 15. *Numb.* 9. noteth, God would have ſuch to be more abominated then heathens, and to be deſtroyed from among their people, *Deut.* 13. 13. beſides this I adde. 2. We have in other Scrip-

See Victor. Srileg. in 7. paralip. 25. 2. Alſo Zepperus, Pelargus, Tarnovius, ubi ſupra. Lavater in 2 Paralip. 25. & in Ezek. 16, 26. P. Martyr Loc. Com. Claſ. 4. cap. 16. *Numb.* 23. & comment. in 1 Reg. 15, 17. *&c.* The ſame thing is holden by Toſtatus in 3. Reg. 15. *Queſt.* 24. Corn. a Lapide in 3. Reg. 22, 3.

Scriptures examples, which meet with that case also; for *Iehoſaphats* confederacy with *Ahab*: 2 *Chron.* 18. 3. with *Chron.* 19. 2. and after with *Ahaziah*. 2 *Chron.* 20. 35. are condemned which made *Iehoſaphat* (although once relapſing into that ſin) yet afterwards mend his fault, for he would not again joine with *Ahaziah*, when he ſought that aſſociation the ſecond time, 1 *Kings* 22. 49. So *Amaziah* having aſſociate himſelf in an expedition with the *Iſraelites*, when God was not with them, did upon the Prophets admonition disjoine himſelf from them and take his hazard of their anger: 2 *Chron.* 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the cauſes why the Chriſtian Wars With the *Turke* had ſo ill ſucceſſe, why ſaith he, conſider what Souldiers were imployed, this is the fruit of aſſociations with the wicked. 3. Theſe confederacies proceed from an evill heart of unbelief, as is manifeſt by the reaſons which are brought againſt *Ahaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is ſaid againſt the confederacy with the King of *Aſſyria*, *Iſay.* 8. 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people conſidering their own inability for managing ſo great a War, thought it neceſſary to have a confederacy with the *Aſſyrians*; but this was from faithleſſe feares, from want of faith to ſtay and reſt upon God as alſufficient 4. If we muſt avoid fellowſhip and converſation with the ſons of Belial, (except where naturall bonds or the neceſſity of a calling tyeth us) *Pſal.* 6. 8. *Prov.* 9. 6. & 24. 1. 2 *Cor.* 6. 14, 15. & if we ſhould account Gods enemies our enemies; *Pſa.* 139. 21. then how can we joine with them, as confederates & aſſociates, for by this means we ſhall have fellowſhip with them, and look on them as friends.

Now as to the Arguments which uſe to be brought for the contrary opinion, Firſt 't is objected that *Abraham* had a confederacy with *Aner*, *Eſchol*, and *Mamre*, *Geneſis* 14. 13. *Abraham* with *Abimelech*, *Geneſis* 21. 27, 32. and *Iſaac* with *Abimelech*, *Gen.* 26. *Iacob* with *Laban*, *Gen.* 31. 44. *Solomon* with *Hiram*. 1. *Kings* 5. 12. Anſw. 1. It cannot be proved that theſe confederates of *Abraham*, *Iſaac*, and *Solomon*, were either idolaters or wicked; *Laban* indeed was an idolater: But there are good interpreters who conceive that *Abrahams* three confederates feared

God; and that *Abimelech* also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

'T is presumed also that *Hiram* was a pious man, because of his Epistle to *Solomon*, 2 *Chron.* 2. 11, 12. however, 2. Those confederacies were civill, either for commerce or for peace and mutuall security that they should not wrong one another, as that with *Laban*, *Gen.* 31. 52. and with *Abimelech*, *Gen.* 26. 29. which kinde of confederacy is not controverted.

'T is objected also that the *Maccabees* had a Covenant with the *Romans* and *Lacedemonians*, 1 *Macca.* 8 and 12. 1, 2. Answ. 1. That Covenant is disallowed by many good Writers; yet 't is observed from the Story that they had not the better, but the worse successe, nor the lesse but the more trouble following it. 2. The Story it self, 1 *Macc.* 1. 12. tells us that the first notion of a confederacy with the heathen in those times proceeded from the children of Belial in *Israel*. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to *David*; and that he received them, and became a Captaine unto them, 1 *Sam.* 22. 2. Answ. 1. Some think (and 'tis probable) they were such as were oppressed and wronged by *Sauls* tyranny, and were therefore in debt and discontented, and that *David* in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, *David* took care that no prophane nor wicked person might be in his company, *Psal.* 101. yea, *Psal.* 34. 11. (which was penned at that same time when he departed from *Achish* and became Captain of those 400 men) he saith to them, *Come ye children hearken unto me, I will teach you the fear of the Lord.* 3. I shall bring a better Argument from *Davids* example against the joyning with such associates in War as are known to be malignant and wicked. Psal. 118. 7. *The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies*, Psal. 54. 4. *The Lord is with them that uphold my soul.* Upon this last place, both *Calvin* and *Gesuerus* observe, that although *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked; he intimateth also, that if he had not known that God was with

his

his helpers, leading and inspiring them, he had looked for no help by them: 2 *Chron.* 25. 7, 8. That *Davids* helpers in the War were lookt upon as sincere, cordiall, and stirred up of God, may further appear from 1 *Chron.* 12. where *David* joyneth with himself *fidos homines qui idem cum eo sentirent* saith *Lavater* on the place, faithfull men of his own minde: he addeth, that they were such as hated *Sauls* impiety and injustice, and loved *Davids* vertue. *Vitt. Strigelius* calls them, *fideles amicos*, *faithfull friends*. The text it self tells us, that diverse of them joyned themselves to *David* while hee was yet in distresse and shut up in *Zicklag*: *vers.* 1. (which was an Argument of sincerity:) also, that some of *Benjamin* (*Sauls* own tribe) adjoyned themselves to *David*, and the spirit came upon *Amasai*, who by a speciall Divine instinct spake to assure *David* of their sincerity, *vers.* 2. 16, 18. They also who joyned themselves with *David* after *Sauls* death, *vers.* 23. were not of a *double heart*, but of a *perfect heart*. *vers.* 33. 38. and they all agreed that the first great businesse to be undertaken, should be Religion, the bringing back of the Arke: 1 *Chron.* 13. 3, 4.

This point of the unlawfulnesse of confederacies with men of a false Religion is strangely misapplyed by *Lutherans*, against confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs may be made one in him, so we ought to pray against and by all means avoide fellowship, familiaritie, Marriages, and military confederacies with known wicked persons, and such as are of a false or heretical Religion. I shall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other heathens which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forebade all Religious Covenants with such, and would not have his people to tolerate the Gods, images, altars, or groves of idolaters: *Exod.* 23. 32. and 34. 13. *Deut.* 7. 5. *Judg.* 2. 2. And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reforming Kings of *Judah* applyed

and

and executed this Law in taking away the groves and high places abused by the *Iewes* in their superstition: And what marvell? If such things were not to be tollerated in the *Canaanites*, much lesse in the *Iewes*. *Theodosius* is commended for his suppressing and punishing Hereticks.

Socral. hist. lib. 5. Cap. 10.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod.* 23. 33. lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod.* 3. 15. Compare this with *Iud.* 1. 21. *Psal.* 106. 35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, 1 *Cor.* 5. 11. then with a *Pagan* or unbeleever 1 *Car.* 1. 27. There is a conversing and companying with wicked persons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 *Cor.* 5. 10. which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to such, go where they will, they shall finde scandalous persons all the world over. There is again a conversing and companying with wicked persons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, parent and child, Pastor and People, Magistrate and those of his charge. But wittingly and willingly to converse and have fellowship either with hereticall or prophane persons, whether it be out of love to them and delight in them, or for our own intereſt or some worldly benefit this is certainly sinfull and inexcusable. If wee take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our beasts, and would not to our knowledge suffer a scabbed or rotten sheep to infect the rest, shall we not much more take care of our own and neighbours soules, by avoiding and warning others to avoide the fellowship of the ungodly, whereby spirituall infection comes. Remember it was but a kinde visit of *Iehosaphat* to *Ahab* which was the occasion of engageing him into a confederacy with that wicked man, 2 *Chron.* 18. 2, 3.

3. God forbade conjugall Covenants or Marrying with them. *Exod.* 34. 16. *Deut.* 7. 31. The rule is the same against matching with

with other wicked persons, whether Idolaters or professing the same Religion with us. We read not of idolatry or any professed doctrinall differences in Religion between the Posterity of *Seth* and the Posterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themselves in Marriage with the prophane, *Gen.* 6. 1, 2, 3. *Jehoram* Married not an heathen, but the Daughter of *Ahab*; but tis marked, hee did evil, as did the house of *Ahab*; And what is the reason given for this? *For the Daughter of Ahab was his wife*, 2 *Kings* 8. 18. and by and by, *vers.* 27. the like is marked of *Ahaziah* the son of *Jehoram*, *who did evill in the sight of the Lord as did the house of Ahab, for he was the son in Law of the house of Ahab.* The Apostle *Peter* supposeth that Christians Marrie such as are *heires together of the grace of life.* 1 *Peter* 3. 7. see also, *Prov.* 31. 30.

4. God forbade his people to make with the Canaanites *fœdus deditionis* or *subactionis*, (or as other speak) *pactum liberatorium*; he would have his people shew no mercy to those whom he had destinate to destruction, *Deut.* 7. 2. Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, 1 *Kings* 20. 32, 33, 34. So in all Christian common-wealths, the Magistrate Gods vicegerent ought to cut off such evil doers as Gods word appointeth to be cut off, *Davids* sparing of *Joab* and *Shimei*, being partly necessitate thereto, partly induced by politicall reasons, (whereof he repented when he was dying, nor could his conscience be at ease till he left a charge upon *Solomon* for executing justice upon both *Joab* and *Shimei*, 1 *Kings* 2. 5, 6, 8, 9.) are no good presidents or warrands to Christian Magistrates to neglect the executing of justice. 'Tis a better president which *David* resolveth, upon more deliberatly, *Psal.* 101. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord.* Mark this *all*, of what degree or quality soever, without respect of persons, and that *early* and without delay; Lastly, and even *Joab* himself was so far punished by *David*, that he was cast out of his place and command, 2 Sam. 19. 13. and 20. 4.

5. The Law is also to be applyed against civill Covenants, not of Peace, or of commerce, but of Warre; that is a League offensive and defensive, wherein wee associate our selves with idolaters, infidels, hereticks, or any other known enemies of Truth or Godli-

 nesse,

neſſe, ſo as to have the ſame friends or enemies. A Covenant of Peace or comerce with ſuch may happen to be unlawfull, in reſpect of ſome circumſtances, as when Peace is given to thoſe Rebels, Murderers, Incendiaries in the Kingdome, who by the Law of God ought to be deſtroyed by the hand of Juſtice, or when comerce with idolaters is ſo abuſed, as to furniſh them with the things that they are known to make uſe of in their idolatry. But as for συμμαχία, a confederacy engaging us into a War withſuch aſſociates, 't is abſolutely and in its own nature unlawfull: and I finde it condemned by good Writers, both of the Popiſh party, of the *Lutheran* party and of the orthodoxe party, Some of all theſe are before cited, what holineſſe God required in the Armies of *Iſrael*, ſee *Deut.* 23. 9. 11, 12, 13, 14. We may well argue as *Iſidorus Peluſiota* doth, *lib.* 3. Epiſt. 14. If the Law was ſo ſevere againſt ſuch uncleanneſſes as were not voluntary, how much leſſe would God ſuffer ſuch as did voluntarily and wickedly defile themſelves. Tis marked as a part of *Abimelechs* ſin, *Jud.* 9. 4. that he hired *vaine and light perſons which followed him.* God would have *Amaziah* to diſmiſſe an hundred thouſand men of *Iſrael* being already with him in a body, and told him he ſhould fall before the enemy if theſe went with him, becauſe God was not with them, 2 *Chron.* 25. 7. &c. If they had not yet been gathered into a body, it had been much to abſtain from gathering them, upon the Prophets admonition; but this is much more, that he ſends them away after they are in a body, and takes his hazard of all the hurt that ſo many inraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *verſ.* 13. yet God rewarded *Amaziahs* obedience with a great Victory. In the laſt age ſhortly, after the begun Reformation in *Germany*, this caſe of conſcience concerning the unlawfulneſſe of ſuch confederacies was much looked at. The City of *Straſburg*, Anno, 1529. made a defenſive League with *Zurik*, *Berne*, and *Baſil*, *Qui & vicini erant, & dogmate magis conveniebant* ſaith *Sleidan*, they were not onely neighbours, but of the ſame Faith and Religion, therefore they made a confederacy with them, About two yeares after the Elector of *Saxony* refuſed to take into confederacy thoſe *Helvetians*, becauſe although they were powerfull, and might be very helpfull to him, yet they differing in Religion,

Sleid. comment. lib. 7. pag. 106.

Id lib. 8. pa. 127. de Helvetiis in fœdus recipiendis,

gion, concerning the Article of the Lords Supper, he said, he durst not joyne with them as confederates, lest such sad things might befall him, as the Scripture testifieth to have befallen those who for their help or defence took any assistance they could get.

quod civitates valde cupiebant, Saxo per Legatos respondet, quoniam de cœna Dom. diversum sequantur dogma non sibi licere societatem cum ipsis ullam coiri: quanti sit ipsorum conjunctio, propter vires atque potentiam, non se quidem latere, sed eo sibi minime respiciendum esse, ne tristis inde sequatur exitus, quod iis accidisse Scriptura testetur qui muniendi sui causa, cujusque modi præsidiis usi fuissent, Vide etiam pag. 133. Quod si Zuingliani fatentur errorem atque desisterent, comprehendi etiam in hac pace, sin minus, tum deserendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipsis faciendum esse. Et infra lib. 9. pag. 156. Et recipiendos esse placet in hoc fœdus (Smalcaldicum) qui velint atque cupiant, modo Doctrinam Augusto propositam in Commitiis profiteantur & sortem communem subeant.

The rule was good *in thesi*, although in that particular case misapplyed. The very heathens had a notion of the unlawfulnesse of confederacies with wicked men, for as *Victorinus Strigelius* on 2 *Chron.* 25. noteth out of *Æschylus* his Tragedi entituled *Seven to Thebe*, *Amphiaraus* a wise and vertuous man was therfore swallowed up in the earth with seven men and seven horses, because he had associate himself with *Tydeus*, *Capaneus*, and other impious Commanders marching to the siege of *Thebe*. Lastly take this reason for further confirmation, as we must do all to the glory of God, so we must not make Wars to our selves but to the Lord; hence *the book of the Wars of the Lord.* Numb. 21. 14. and *the battell is not ours, but the Lords.* 1 *Sam.* 25. 28. 2 Chron. 20. 15. Now how shall we imploy them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shal Rebels and Traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is said, *Mal.* 1. see if he would take this well.

As for the Objections from Scripture, they are before answered. There are many other exceptions of mens corrupt reason, which yet may be easily taken off, if we will receive Sripture light. That very case of *Jehosaphats* confederacy with *Ahab*, taketh off many of them; for although 1. *Jehosaphat* was a good man and continued so after that association, not drawn away into idolatry, nor infected with *Ahabs* Religion, but only assisting him in a civill businesse. 2. *Ahab* lived in the Church of *Israel*, which was still a Church, although greatly corrupted, and he was no professed hater of God (only he had professed to hate

Micajah the man of God) yea lately before this he appeared very penitent, and some think *Jehoshaphat* now judged charitably of *Ahab*, because of that great humiliation and repentance of his, which God did accept, so far, as to reward it with a temporall sparing mercy, 1 *Kings* 21. at the end. Then followes immediatly *Chap.* 22. *Jehoshaphats* association with him. Although *Jehoshaphat* was also joined in affinity with *Ahab*, *Ahabs* daughter being married to his son. 3. The enemie was the King of *Syria*, and *Jehoshaphat* doth not joine with a wicked man against any of Gods people, but against the infidell *Syrians*; even as *Amaziah* was beginning to joyne with those of the ten Tribes against the *Edomites*. 4. The cause seems to have been good, as *Carthusian* on 1 *Kings* 22. 3. and *Lavater* upon 2 *Chron.* 19. 2. note. For *Ramoth Gilead* was a City of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and should have been restored by the King of *Syria* to *Ahab*, according to their Covenant, 1 *Kings* 20. 34. *Daneus* brings that same example of *Ahabs* going up against *Ramoth Gilead*, to prove that tis just to make War against these who have broken Covenant with us. 5. *Jehoshaphats* manner of proceeding was pious in this respect, that he said to *Ahab*, *enquire I pray thee of the Word of the Lord to day*, and again, *is there not here a prophet of the Lord besides*, he enquireth *ultrà*, and seeks all the light he could there have in point of conscience from Prophets of the Lord, which makes it probable that those 400. Prophets did not professe, or were not known to *Jehoshaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they answer also in the name of the Lord, *the Lord shall deliver it*. 'Tis not likely that *Jehoshaphat* would desire the Prophets of *Baal* to be consulted, or that he would hearken to them more then to the Prophet of the Lord *Micajah*, yet in this he failed extremly, that he had too far engaged himself to *Ahab*, before the enquiring at the Word of the Lord. How ever, it seemes, he was by this enquiring seeking a fair way to come off again. 6. *Jehoshaphats* end was good, *Martyr* on 1 *Kings* 22. thinks *Jehoshaphat* entered into this confederacy with *Ahab*, for the peace and safety of his Kingdome, and to prevent a new War between *Judah* and *Israel*, such as had been between *Asa* his father, and *Baasha* King of Israel, for which

Polit. Christ. lib. 7. Cap. 1.

end

end alſo *Carthuſian Ibid.* thinks that *Jehoſaphat* took *Ahabs* daughter to his ſon, Yet notwithſtanding of all this the Prophet *Jehu* ſaith to him, 2 *Chron.* 19. 2. *Shouldeſt thou help the ungodly, or love them that hate the Lord.* The LXX. read *hated of the Lord*, which comes all to one thing. And leſt it ſhould be thought a veniall or light matter, he addeth, *therefore is wrath upon thee from before the Lord.* So that from this example we learn, that let us keep our ſelves unſpotted of the falſe Religion or errors of thoſe with whom we aſſociate, let wicked men ſeem never ſo penitent, and our relations to them be never ſo near, let the common enemy be an Infidell, let the cauſe be never ſo good, let the manner of proceeding be never ſo pious, and the end alſo good, yet all this cannot excuſe nor juſtifie confederacies and aſſociations with wicked and ungodly men. And if God was ſo angry at *Iehoſaphat*, when there were ſo many things concurring as might ſeem to excuſe or extenuate his fault, it being alſo in him a ſin of infirmity only, and not without a reluctation of conſcience, and a conflict of the ſpirit againſt the fleſh (which *Pareus* upon 1 *Kings* 22. doth well collect from his deſire of enquiring at the Word of the Lord, that he might have occaſion to come off) how much more will God be angry with ſuch as go on with an high hand in this treſpaſſe, caſting his word behind them, and hating to be reformed.

If it be further objected, that we are not able without ſuch confederacies and help to proſecut a great war alone. This alſo the Holy Ghoſt hath before hand anſwered, in the example of *Ahaz* his confederacy with the King of *Aſſyria*; for he had a great War to manage, both againſt the *Syrians*, and againſt the King of *Iſrael*, 2 *Kings* 16. 7. alſo againſt the *Edomites* and *Philiſtins*, 2 *Chron.* 28. 16, 17, 18. yet although he had ſo much to do, this could not excuſe the confederacy with the *Aſſyrian*: he ſhould have truſted to God, and not uſed unlawfull means. God can ſave by few as well as by many; yea ſometimes God thinks not fit to ſave by many. *Iud.* 7. It ſhall not be the ſtrength of battel to have unlawfull confederates, but rather to want them, *Exod.* 23. 22.

If it be ſaid it is dangerous to provoke and incenſe many wicked men by caſting them off. This is plainly anſwered from the exam-

ple of *Amaziah* and 100000. men of *Israel* with him of which before. If furthermore objection be made, that we must be gentle and patient towards all, and in meekneſſe inſtruct thoſe that oppoſe themſelves, 2 *Tim.* 2, 24. 25. Anſw. 1. Yet he bids us turne away from the wicked, Ibid. *Ch.* 3. 5, We ought in meekneſſe to inſtruct even him that is excommunicat, 2 *Theſſ.* 3. 15. yet we are there warned, *verſ.* 14. to have no company with him. 2. The Angel of the Church at *Epheſus*, is at once commended, both for his patience, and that he could not bear them which were evill.

I ſhall adde five diſtinctions which will take off all other objections that I have yet met with. 1. Diſtinguiſh between a confederacy which is more diſcretive and diſcriminative, and a confederacy which is more unitive. And here is the reaſon why Covenants of peace and commerce even with Infidels and wicked perſons are allowed, yet military aſſociations with ſuch, diſallowed: for the former keeps them and us ſtill divided as two: the latter unites us and them, as one, and imbodieth us together with them: for *Thucidides* defines συμμαχία, to be ſuch a Covenant as makes us and our confederates to have the ſame friends and enemies, and tis mentioned by Writers as a further degree of Union then σπονδαι or Covenants of peace. 2. Diſtinguiſh between endeavour of duty and the perfection of the thing: which anſwers that exception, *O then, we muſt have an Army all of Saints*, (it ſhould bee ſaid, *without any known wicked perſon in it*,) Now even as tis our duty to endeavour a purging of the Church from wicked and ſcandalous perſons, yet when we have done all we can, the Lords field ſhall not be perfectly purged from tares till the end of the world, *Mat.* 13. So when we have done all that ever we can to avoid wicked perſons in an expedition, yet we cannot be rid of them all; but we muſt uſe our utmoſt endeavours, that we may be able to ſay, tis our affliction, not our fault. 3. Diſtinguiſh between ſome particular wicked perſons, here and there mixing themſelves with us, and between a wicked faction and malignant party: The former ſhould be avoided as much as is poſſible: but much more a conjunction with a wicked faction. *David* would by no meanes meet and conſult with the *Kahal meregnim*, the Aſſembly of Malignants; neither did he only ſhunne to meet and con-

Kekerm. de Repub. Spart. diſp. 4. lib. 2. Cap. 20.

consult with *vaine persons*, who openly shew and bewray themselves; but even *with dissemblers*, or (as the *Chaldee*) *with those that hide themselves that they may do evil.* Psal. 26. 4, 6. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Distinguish between such a fellowship with some wicked persons, as is necessary (which is the case of those that are Married, and of Parents and Children) or unavoidable, (which is the case of those, whose lot is to cohabite in one Towne, or in one Family) in a case of necessity travelling or saying together; Distinguish, I say, between these and an elective or voluntary fellowship with wicked men, when love to them, or our own benefite draweth us thereunto. We neither loose naturall bonds, nor require impossibilities, but that we keep our selves pure by not choosing or consenting to such fellowship. 5. Distinguish between Infidels, Hereticks, wicked Persons repenting and those who go on in their trespasse: what ever men have been, yet as soone as the signes of repentance and new fruits appear in them, we are ready to receive them into favour and fellowship: Then indeed the Woolfe shall dwell with the Lamb, and the Cow and the Bear shall feed, their young ones shall lye downe together, meaning such as were Wolves, Leopards, Beares, and now begin to change their nature: not so with the obstinate, contumacious and impenitent, who still remain Wolves, &c.

Let us now, 1. Examine our selves, whether there be so much tenderness of conscience in us, as to close with those Scripture Truths, or whether we are still in a way of consulting with flesh and blood. 2. Be humbled for former miscarriages and failings in these particulars, and for not walking accuratly according to these Scripture Rules. 3. Beware for the future: remember and apply these Rules when we have to do with the practise of them. And that I may drive home this naile to the head, I adde (beside what was said before) these Reasons and Motives. First, tis a great judgement when God *mingleth a perverse Spirit* in the midst of a people, *Isay* 19. 14. shall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this spirituall judgement is oftentimes joyned a temporall judgement as 2 *Chron.* 16. 9. and 20. 37. and 28. 20. so *Hos.* 5. 13.

7, 8,

7, 8. compared with *Hos.* 8. 8, 9. where their judgement, foundeth forth their sin as by an Echo: The *Chaldee* paraphrase in the place last cited saith, *The house of Israel is delivered into the hands of the people whom they loved.* Secondly, remember what followed upon Gods peoples mingling themselves with the heathen, *Psal.* 106. 35. *They were mingled among the heathen and learned their workes.* *Hos.* 7. 8. *Ephraim he hath mixed himself among the people*, that is, by making confederacies with the heathen, (as *Luther* expounds the place) and by seeking their help and assistance, *Hos.* 5. 13. But what followes, *Ephraim is a cake not turned*, hot and overbaken in the neither side, but cold and raw in the upper side. This will prove the fruit of such confederacies and associations, to make us zealous for some earthly or humane thing, but remiss and cold in the things of Christ; to be too hote on our neither side, and too raw on the upper side. Whereas not mingling our selves with the wicked, we shall through Gods mercy be like a cake turned; That heat and zeal which was before downward, shall now be upward, heavenward, Godward, let it be also remembred, how both *Ahaz*, 2 *Kings* 16. 10. and *Asa* himself, 2 *Chron.* 16. 10. (though a good man) were drawn into other great sins upon occasion of these associations with the enemies of God and his people: this sin will certainly ensnare men in other sins. Tis well said by *Calvin* upon *Ezek.* 16. 26. that as we are too prone of our selves to wickednesse, so when we enter into confederacies with wicked men, we are but seeking new tentations, and as it were a bellows to blow up our own corruptions; as wine being mixed with water loseth of its spirits, and white being mixed with black, loseth much of its whitenesse: so the people of God, if once mixed with wicked enemies, shall certainly lose of their purity and integrity. Thirdly, as these unlawfull confederacies draw us both into great judgements and great sins, so into a great security and stupiditie under these great plagues and sins, which will make the estate of such to be yet worse, *Hos.* 7. 9. after *Ephraims* mixing himselfs among the people, tis added, *Strangers have devoured his strength, and he knoweth it not, yea gray haires are here and there upon him, yet he knoweth it not*: although his confederates have distressed him, and not strengthened him, and although there may bee observed in him diverse signes of a de-

decaying dying condition, yet he knowes it not, nor takes it to heart; The same thing is insisted upon *vers.* 11. *Ephraim also is like a silly Dove without heart; They call to Egypt, they go up to Assyria.* He is as voide of understanding as a silly Dove, whose nest being spoiled, and *her young ones taken from her* (which the *Chaldee* paraphrase addeth for explications cause) yet she still returneth to those places where, and among those people by whom she hath been so spoiled; So *Israel* will still be meddling with those that have done him great hurt. Fourthly, wee finde that such confederacy or association either with idolaters or known impious persons, is seldome or never recorded in the Book of God, without a reproof, or some greater mark of Gods displeasure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reproved, it were the lesse marvell to hear it so much debated. But now when God hath purposely set so many Beacons upon those rocks, and Shelves that we may beware of them, O why shall we be so mad, as still to run upon them. It was reproved in the time of the Judges, *Judg.* 2. 1, 2, 3. It was reproved in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Asa's* Covenant with *Benhadad*, *Ahaz* his confederacy with the *Assyrian*; *Jehosaphats* association, first with *Ahab*, then with *Ahaziah*: *Amaziahs* association with those 100000. men of *Ephraim*, when God was not with them, all those are plainly disallowed and condemned. Moreover that reproof, *Jer.* 2. 18. *And now, what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of* Assyria, *to drink the waters of the river?* the Chaldee hath thus; *what have ye to do to associate with* Pharaoh *King of Egypt — And what have ye to do to make a Covenant with the* Assyrian? Again after the captivity, *Ezra* 9. the *Jewes* mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never say to the wicked, a *confederacy*: for upon condition of our avoiding all such confederacies and conjunctions, God promiseth never to break his Covenant with us, *Judg.* 2. 1, 2. and to receive us as his Sons and Daughters, 2 *Cor.* 6. 14. 16, 17, 18. Sixthly, tis one of Gods great mercies which he hath Covenanted and promised, *I will purge out from among you the Rebels and them that transgresse against me, Ezek.* 20. 38.

Why ſhould we then forſake our own mercy, and deſpiſe the counſell of God againſt our own ſoules? Seventhly, as it was in *Aſa* his experience, 2 *Chron.* 16. 7, 8. ſo it hath been in our own, God hath done his greateſt works for us, when we were moſt unmixed with ſuch men.

There is another Objection, which at the writing hereof, I have met with: Tis *Davids* confederacy and aſſociation both with *Abner*, 2 *Sam.* 3. 12, 13. and with *Amaſa*, 2 *Sam.* 19. 13. whom according to agreement he made Generall of his Hoſte, 2 *Sam.* 20. 4. although both of them had been *Davids* enemies, and born Arms againſt him, *Abner* being alſo ſcandalous, both for his whoredome, 2 *Sam.* 3. 7, and his treachery againſt *Iſhboſheth* in aſpyring to the Crown (which is collected from his going in unto *Sauls* Concubine, as *Abſolom* did unto *Davids* afterward) yea for that he had born Arms againſt *David*, when he knew that God had ſworn to make *David* King, and ſo againſt the light of his conſcience, 2 *Sam.* 3. 9. 18. Anſw. 1. *Peter Martyr* commenting upon thoſe places, diſſaloweth *Davids* practiſe in both theſe caſes: eſpecially his League with *Abner*. Should we follow thoſe two examples, not being allowed or commended in Scripture? or ſhould we not rather avoid ſuch confederacies, becauſe of many examples thereof, plainly condemned in the Word of God? 2. Whatſoever may be conceived to be allowable or excuſable in theſe examples of *David*, yet it cannot be applyed, except in like caſes. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Iſrael* to him, and that he ſhould make him reigne over all the Tribes, whereas otherwiſe there was no appearance of *Davids* ſubduing of all the other Tribes; but by a long and bloudy War. Again when *David* Covenanted and capitulated with *Amaſa*, he was in a manner fled out of the Land for *Abſolom*, 2 *Sam.* 19. 9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing alſo (as interpreters obſerve) that the men of *Judah* having ſtrengthned *Jeruſalem* and kept it with a garriſon for *Abſolom* and having done ſo much in aſſiſting *Abſolom* againſt *David*, ſhould grow deſperate in holding out againſt him, hoping for no mercy, therefore he is content to make *Amaſa* Generall of his Army, upon condition that he would cauſe the men of *Judah* to bring him back to *Jeruſalem*, which *Amaſa* moves the men of *Judah* to doe;

2 Sam.

2 Sam. 19. 14. for it was done by his authoritie, as *Josephus* also writeth, nor could it be done without his authority, for *Absolom* and *Ahitophel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absolom*. Now then let them that will plead for the lawfulnesse of confederacies with wicked persons from these examples of *David*, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of the Kingdome, to make them either continue in Rebellion and enmity or to come in and submit. Next let it be remembred that both *Abner* and *Amasa* did a great service, (which was most meritorious at the hands of men (for the good, peace, and safety of King and Kingdom, and they did it at that time also when *David* was but weak, and they had power enough to have continued a War against him. Which is a very rare case, and far different from the case of such as have done and are doing all that they can to pervert and mislead many thousands of the people of God, in stead of reducing many thousands to obedience; as *Abner* and *Amasa* did. 3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that *David* made such a Covenant with *Abner*, as the Grecians call συμμαχία, or that he Covenanted to make him Generall of his Army, (as afterwards he Covenanted with *Amasa*) for at that time he could have no colour of reason for casting *Joab* out of his place, as afterwards he had; Therefore I understand with *Sanctus* that the League which *Abner* sought from *David* was *Fœdus pacis*, a Covenant of peace. *Hyerome* readeth, *fac mecum amicitias*, make friendship with me, for before, they had been enemies, So that this League is not of that kind which is chiefly controverted. As for *Amasa*, I shall not go about (as some have done) to excuse or extenuate his fault in joining with *Absolom*, as not being from any malice or wicked intention against *David* his Uncle; But there is some probability that *Amasa* was a penitent and hopefull man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Josephus* writeth that before *David* sent *Zadock* and *Abiathar* to the men of *Judah* and to *Amasa*, frequent messages came from them to the King, desireing to be received into his favour; however *Amasa* being so willing and ready to do so much for *David*, when hee might have done so much

Tostatus in 2 Reg. 17. Quæst. 24.

Antiq. lib. 7. Cap. 10.

against him, *David* as he could not do his busineſſe without him, ſo he had ſome ground to hope well of him: conſidering withall that *Amaſa* was not ſet upon this buſineſſe by any offence or diſpleaſure at the other party, as *Abner* was. 4. Even as this example, ſo far as concerneth the laying aſide and caſting off of *Joab* and not preferring his brother *Abiſhai* in his room (both of them being guilty of *Abners* bloud. 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to ſtrengthen that which I have been pleading for.

The point being now ſo fully cleared from Scripture, here is the leſſe reaſon to argue contrariwiſe from humane exemples in Chriſtian States and Common wealthes. The Word of God muſt not ſtoup to mens practiſes, but they to it. Yet even among thoſe whoſe exemple is alledged for the contrary opinion, there want not inſtances for cautiouſneſſe and conſcientiouſneſſe in chooſing or refuſing confederats: As namely among the *Helvetians* or *Suitzers*. They of *Zurik* and *Berne*, when once reformed, renounced their League made before with the *French* King, for aſſiſting him in his Wars, and reſolved only to keep peace with him; but would not continue the League of συμμαχία, or joyning with him in his Wars. And whatſoever were the old Leagues about 300. years ago, mutually binding thoſe Cantons each to other, for aid and ſuccour, and for the common defence of their Country, and for preſervation of their particular Rights and Liberties, and for a way of deciding controverſies and pleas between men of one canton, and of another, (which Leagues are recorded by thoſe that write of that Common-wealth) yet after the Reformation of Religion, there was ſo much zeal on both ſides, that it grew to a War between the Popiſh and the Proteſtant Cantons, wherein as the Popiſh ſide ſtrengthened themſelves by a confederacie with *Ferdinand* the Emperours Brother, ſo the Proteſtant ſide, *Zurik*, *Berne*, and *Baſil* entred into a confederacy, firſt with the City of *Straſburgh*, and ſhortly thereafter with the *Lantgrave* of *Heſſe*, that thereby they might be ſtrengthened and aided againſt the Popiſh Cantons. The differences in Religion put them to it to chooſe other confederates. Nevertheleſſe, I can eaſily admit what *Lavater* judiciouſly obſerveth upon *Ezek.* 16. 26, 27, 28, 29. that Covenants made before true Religion did ſhine among a people are not.

See M. Foxes acts and monuments vol. 2. pag. 86. 870. edit. 1589.

See the Eſtates Principalities & Empires of the world, tranſlated by *Grimſton* pag. 364. to 370.

Acts and monuments ubi ſupra, pag. 872. *Sleid.* Com. lib. 7. pag. 106. 119. 120.

not to be rashly broken; even as the beleeving husband ought not to put away the unbeleeving wife whom he married when himself also was an unbeleever, if she be willing still to abide with him. Whatsoever may be said for such Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcusable.

Peradventure some have yet another Objection: this is an hard saying (say diverse Malignants) we are looked upon as enemies, if we come not in and take the Covenant, yet when we are come in and have taken the Covenant, we are still esteemed enemies to the Cause of God, and to his servants. *Answer*, This is just as if those traitors, Covenant-breakers, and other scandalous persons, from which the Apostle bids us turne away, 2 *Tim.* 3. 5. had objected, if we have no forme of Godlinesse, we are looked upon as aliens, and such as are not to be numbred among Gods people, yet now when we have taken on a forme of Godlinesse, we are in no better esteem with *Paul*, but still he will have Christians to turne away from us: Yea; tis as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if we hear not the Word, *&c.* we are not accepted, but rejected for the neglect of necessary duties, yet when we have prayed, heard, *&c.* we are told for all that, *Depart from me ye workers of iniquity, I never knew you.* Men must be judged according to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant shew themselves in their words and actions to be still wicked enemies, our eyes must not be put out with their hand at the Covenant.

If any disaffected shall still insist and say; But why then are we received both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant. Answ. 1. If any known malignant or complier with the rebels or with any enemy of this Cause hath been received either to the Covenant or Sacrament, without signes of Repentance for their former malignancy, and scandale (such signes of Repentance I mean, as men in Charity ought to be satisfied with) 'tis more then Ministers and Elderships can answer either to GOD or the Acts and constitutions of this Nationall Church. I trust all faithfull and conscientious Mi-

niſters have laboured to keep themſelves pure in ſuch things. Yea the Generall Aſſembly hath ordained that known compliers with the rebels, and ſuch as did procure protections from the enemy, or keep correſpondence and intelligence with him, ſhall be ſuſpended from the Lords Supper, till they manifeſt their Repentance before the Congregation. Now if any after ſignes and declaration of Repentance have turned again to their old wayes of malignancy, their iniquity be upon themſelves, not upon us. 2. Men are no otherwiſe drawn or forced into the Covenant, then into other neceſſary duties. Nay it ought not to be called a forcing or compelling. Are men forced to ſpare their neighbours life, becauſe murther is ſeverly puniſhed? or are men compelled to be loyall, becauſe traitors are exemplarily puniſhed? There may and muſt be a willingneſſe and freeneſſe in the doing of the contrary duty; although great ſins muſt not go away unpuniſhed; Men are not compelled to vertue, becauſe vice is puniſhed, elſe vertue were not vertue. Thoſe that refuſe the Covenant, reproach it, or rail againſt it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were known to take the Covenant againſt his will, he were not to be received. 3. Theſe two may well ſtand together, to cenſure the contempt or neglect of a duty, and withall to cenſure wickedneſſe in the perſon that hath taken up the practiſe of the duty. If any *Iſraelite* would not worſhip the true God, he was to be put to death, 2 *Chron.* 15. 13. but withall, if, worſhipping the true God, he was found to be a murtherer, an adulterer, *&c.* for this alſo he was to be put to death. The Generall Aſſembly of this Church hath appointed that ſuch as after admonition continue in an uſuall neglect of Prayer, and the Worſhip of God in their Families, ſhall be ſuſpended from the Lords Supper, till they amend. Yet if any man ſhall be found to make Familie Worſhip a cloak to his ſwearing, drunkenneſſe, adultery or the like, muſt theſe ſcandalous ſinnes be uncenſured, becauſe he hath taken upon him a forme of godlineſſe? God forbid. 'Tis juſt ſo here, refuſers of the Covenant and railers againſt it, are juſtly cenſured? but withall if wickedneſſe and malignancy be found in any that have taken the Covenant, their offence and cenſure is not to be extenuated, but to be aggravated.

I had been but very ſhort in the handling of this Queſtion if new ob-

objections coming to my eares had not drawn mee forth to this length. And now I find one objection more. Some say, the arguments before brought from Scripture prove not the unlawfulnesse of confederacies and associations with Idolaters, Hereticks or prophane persons of the same Kingdom, but only with those of another Kingdome. Answ. 1. Then by the concession of those that make the objection, 'tis at least unlawfull to associate our selves with any of another Kingdome, who are of a false religion or wicked life. 2. If familiar fellowship even with the wicked of the same Kingdom be unlawfull, then is a military association with them unlawfull; for it cannot be without consulting, conferring, conversing frequently together. It were a prophane abusing and mocking of Scriptnre to say, that we are forbidden to converse familiarly with the ungodly of another Kingdom, but not with the ungodly of the same Kingdome, or that we are forbidden to marry with the ungodly of another Kingdome, but not with the ungodly of the same Kingdome; for what is this but to open a wide gate upon the one hand, while we seem to shut a narrow gate upon the other hand? 3. Were not those military associations, 2 *Chron.* 19. 2. and 25. 7, 8. condemned upon this reason, because the associats were ungodly, haters of the Lord, and because God was not with them. Now then *à quatenus ad omne.* The reason holds equally against associations with any of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of *Israel* altogether holy and clean, *Deut.* 23. 9. to 14. clean from whom? not so much from wicked heathens (there was not so much fear of that) as from wicked *Israelites.* 5. Saith not *David*, *I will early destroy all the wicked of the Land*, *Psal.* 101. 8. and, *Depart from me all ye workers of iniquity*, *Psal.* 6. 9. How can it then be imagined that he would make any of them his associats and helpers in War?

Amandus Polanus Coment. in *Ezek.* 16. 26, 27, 28.

Qui Ecclesiæ scortationem, hoc est, idololatriam vel falsam doctrinam, & confederationes cum impiis reprehendit, non est Hereticus, non est Shismaticus, non est ingratus adversus matrem Ecclesiam: Alioquin etiam Ezekiel *cum* Jeremiâ, *aliisque Prophetis, fuisset Hereticus, aut Shismaticus, aut ingratus,*

T. O.

TO THE

RIGHT REVEREND,

The Commission of the

GENERALL ASSEMBLY.

My very Reverend and dear Brethren,

ALthough the LORDS hand detaineth me from attending Your meetings, yet as long as I can write or speak, I dar not be silent, nor conceal my thoughts of any sinfull and dangerous course in the publick proceedings. Having therefore heard of some motions and beginnings of complyance with those who have been so deeply engaged in a War distructive to Religion, and the Liberties of the Kingdomes; I cannot but discharge my conscience in giving a Testimony against all such complyance. I know, and am perswaded, that all the faithfull Witnesses that gave Testimony to the Thesis, that the late Engagement was contrary and distructive to the Covenant, will also give Testimony to the Appendix, That complyance with any who have beene active in that Engagement is most sinfull and unlawfull. I am not able to expresse all the evills of that complyance, they are so many; Sure I am, it were a hardening of the malignant Party, a wounding of the hearts of the Godly; a infinite wronging of those who from their affection to the Covenant and Cause of GOD have taken their life in their hand; A great scandall to our Brethren of *England*, who as they have been strengthened and encouraged by the hearing of the zeal and integrity of the well affected in this Kingdome, and how they opposed the late Engagement: So they would be as much scandalized to hear of a complyance with malignants now. Yea, all that hear of it might justly stand amazed at us, and look on us as a people infatuated, that can take in our bosome the fiery Serpents that have stung us so sore.

But

But above all, that which would heighten this sin even to the heavens, is this, That it were not only a horrible backsliding, but a backsliding into that very sin which was specially pointed at, and punished by the prevalencie of the malignant Party: GOD justly making them thornes and scourges who were taken in as Friends, without any reall evidence or fruits of Repentance. Alas, shall we split twice upon the same Rock, yea, run upon it, when GOD hath set a Beacon on it; Shall we be so demented as to fall back into the same sin, which was engraven with great letters in our late judgement; Yea, I may say, shall wee thus out-face and out-dare the Almighty by protecting his and our enemies, when he is persecuting them, by making Peace and friendship with them when the anger of the LORD is burning against them, by setting them on their feet, when GOD hath cast them down; Oh shall neither Judgements nor Deliverances make us wise; I must here apply to our present condition, the words of *Ezra*. *And after all this is come upon us for our evill deeds, and for our great trespasse, seeing that thou our GOD hast punished us lesse then our iniquities deserve, and hath given us such deliverance as this: Should we again break thy Commandements and joyne in affinitie with the people of these abominations! Wouldest thou not be angry with us, till thou hast consumed us, so that there should be no remnant nor escaping?* O happy *Scotland* if thou canst now improve aright and not abuse this golden opportunitie, but if thou wilt help the ungodly, and love them that hate the Lord, wrath upon wrath, and wo upon wo shall be upon thee from the Lord.

This Testimony of a dying Man, (who expects to stand shortly before the Tribunall of Christ) I leave with you my Reverend Brethren, being confident of You through the LORD, that ye will be no otherwise minded but that as Men of GOD, moved with the zeal of GOD, You will freely discharge Your consciences against every thing which You see lifting up it self against the Kingdome of the LORD JESUS: This shall be Your Peace and Comfort in Your latter end; Now the GOD of all Grace establish You, and direct You, and preserve You all blameless to the end, and bring others out of the snare that hanker after that complyance. So prayeth,

Your most affectionate Brother
to serve You in what I can
to my last.
GEORGE GILLESPIE.

Kirkcaldie, September 8.
1648.

The Testimony of Mr. *George Gillespie* against Association and Complyance *with malignant enemies of the Truth* and Godlinesse: Written two dayes before his death.

SEing now in all appearance the time of my dissolution is very near, although I have in my latter Wil declared my minde of publick affaires, yet I have thought good to adde this further Testimony, that I esteem the malignant Party in these Kingdomes, the seed of the Serpent, enemies to Pietie, and Presbyteriall Government, (pretend what they will to the contrary) a generation that have not set GOD before them. With the malignants are to be joyned the profane and scandalous, from all which, as also from heresies and errors, the Lord I trust is about to purge his Churches. I have often comforted my self (and still do) with the hopes of the Lords purging this polluted Land, surely the Lord hath begun and will cary on that great Work of mercy, and will purge out the Rebels: I know their will be alwayes a mixture of Hypocrites, but that cannot excuse the conniving at grosse and scandalous sinners. This purging Work which the Lord is about, very many have directly opposed and said by their deeds, we will not be purged nor refined, but we will be joyning and mixing our selves with these whom the Ministers preach against as malignant enemies to God and his Cause. But let him that is filthy, be filthy still; and let Wisdome be justifyed of her Children. I recommend to them that fear God, sadly and seriously to consider that the holy Scripture doth plainly hold forth. 1. That the helping of the enemies of God, or joyning and mingling with wicked men, is a sin highly displeasing. 2. That this sin hath ordinaryly ensnared Gods People into diverse other sins. 3. That it hath been punished of God with grievous judgements.

4. That

4. That utter destruction is to be feared, when a people after great mercies and judgements relapse into this sin, *Ezra.* 9. 13, 14.

Upon these and the like grounds for my own exoneration, that so necessary a Truth want not the Testimony of a dying Witnesse of Christ, also the unworthiest among many thousands: And that Light may be held forth, and warning given, I cannot be silent at this time; but speak by my pen when I cannot by my tongue, yea, now also by the pen of another, when I cannot by my own, seriously and in the name of Jesus Christ, exhorting, and obtesting all that fear God and make conscience of their wayes, to be very tender and circumspect, to Watch and Pray that they be not ensnared in that great dangerous sin of conjunction or complyance with malignant or profane enemies of the Truth, under whatsoever prudentiall considerations it may be varnished over, which if men will do, and trust God in his own way, they shall not only not repent it, but to their greater joy and peace of Gods people, they shal see his work go on and prosper gloriously. In witnesse of the premisses, I have subscribed the same with my hand at KIRKALDI, *Decemb.* 15. 1648. Before these witnesses, *M. F. Carmichael* Minister at Markingt. and M. *Alex. Moncrief* Minister at *Skonie.*

This far did the Author write with his own hand, two dayes before his death; but finding his vveakneſſe encreaſe, that he vvas able to write no more, he dyed that vvhich followeth.

Sic subscrib. *George Gillespie.*

F. C. Witnes.

A. M. Witnes.

Followeth that part of *Mr Gilleſpie* his Letter-Will, unto which the former teſtimony relateth.

BEing through much weakneſſe and ſickneſſe in expectation of my laſt change, I have thought good by this my Letter-Will under my hand to declare firſt of all that the expectation of death which appeareth not to be far off doth not ſhake me from the Faith and Truth of Chriſt which I have profeſſed and preached; neither do I doubt but this ſo much oppoſed Covenant and Reformation of the three Kingdomes is of God and will have a happy concluſion. It hath pleaſed God who chooſeth the fooliſh things of this world to confound the wiſe, and the things that are not to confound the things that are to imploy me (the unfitteſt and unworthieſt among many thouſands) in the advancing and promoting of that glorious work; and now I repent no forwardneſſe or zeal that ever I had therein, and dare promiſe to as many as will be faithful and zealous in the Cauſe of God, it ſhall be no grief of heart to them afterward, but matter of joy and peace; as this day I find it, through Gods mercy paſſing by my many and great infirmities, & approving my poor endeavours in his cauſe. But if there be a falling back to the ſin of complyance with malignant ungodly men, then I look for the breaking out of the wrath of the Lord till there be no remedy. O that there were ſuch a ſpirit at leaſt in ſuch of our Nobility as ſtand for the Truth that they may take more of Gods counſell, and leane leſſe to their owne reaſon and underſtanding. As from dangers on the other hand from Sectaries, I have been and am of the opinion that they are to be prevented and avoided by all lawfull means; but that the dangers from malignants are neareſt and greateſt in this Kingdome.

Kircaldie, September 1. 1648.

FINIS.